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Address

by

Hon. C. A. Windle
of Chicago

Editor of *The Iconoclast*

in the

Russell Theatre, Ottawa

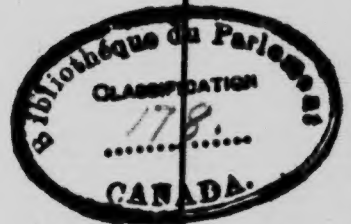
on

Sunday, December 21, 1913

at 2.30 p.m.

Under the Auspices of
Ottawa Business Men's Association

P. H. Chabot, *President*
Gordon Muir, *Secretary*



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Mr. P. H. Chabot, President of the Ottawa Business Men's Association, in presenting the speaker, said:—

LADIES AND GENTLEMEN,—

It is gratifying to the Ottawa Business Men's Association to have drawn such a large and intelligent meeting of citizens desirous to hear arguments in favor of a legitimate and equitable cause.

The gentleman who will speak on this important subject is reputed to be one of the most eloquent speakers of the continent, and it is with pleasure that I have the honour to present to you the Honorable C. A. Windle.

Address by Hon. C. A. Windle, of Chicago, Editor of
The Iconoclast, in the Russell Theatre, Ottawa,
on Sunday, December 21, 1913, at 2.30 p.m.

LADIES AND GENTLEMEN: I want it understood that we are here for the purpose of discussing fairly and honestly the question upon which you are to vote on January 5. I want it plainly understood that we do not advocate intemperance.

I want it further understood that we stand for temperance, practise it and preach it.

I notice in reading your newspapers that nearly everybody has the habit of referring to the opposition as the "temperance party", "temperance people", "temperance movement", "temperance workers." The opposition seem to have monopolised this term "Temperance", as if anybody in this country advocated intemperance or drunkenness. We do not. There is a difference and a distinction between temperance and prohibition, and this distinction I want you to fix firmly in your minds. Temperance has to do with your control of yourself; prohibition has to do with some other person's control of you. Temperance is self-imposed and self-enforced; prohibition is imposed by others against your will, and enforced with a policeman's club.

Temperance means moderation in use. That is right; that is reason; that is common sense; that can be defended; that cannot be successfully attacked; but prohibition forbids use even in moderation. Therefore if temperance is right; prohibition is wrong. The principles are opposite. Every argument for temperance is an argument against prohibition, and every argument for prohibition is an argument against temperance. Prohibition is indefensible, and I will prove that long before I get through this afternoon. Take your choice between the two ideas or ideals—temperance and prohibition. Prohibition forbids; temperance permits use in moderation.

The trouble with our friends on the other side—and I call them friends because I never make war upon a man—the individual in a contest like this means nothing to me; in a contest like this I do not care what you believe about religion or politics. I deal solely and absolutely with the proposition from the fundamental standpoint, the standpoint of principle, not of the individual, not of the man—but our friends on the other side proceed on the assumption that a person cannot become intoxicated on anything except beer, wine or whiskey, when, in fact, you can become intoxicated on almost anything, or you can be intemperate in the use of anything, it matters not how good the thing may be.

We have speed intoxication. A man has an automobile, strikes a beautiful stretch of highway, the wheels running smoothly as if on velvet, the machinery making music like a harp; the wind is whistling through his whiskers, and he is overcome with speed intoxication, seized with an uncontrollable desire to make lightning look like a piling paralytic, and the next thing anybody knows, he is climbing a telegraph pole, and there is a strange face in Heaven for breakfast. This is speed intoxication. (Laughter.)

People become intoxicated on money. They lie for it, steal for it, cheat for it, and murder when intoxicated on money; yet nobody would want to prohibit the use of money on that account. And because some people suffer from speed drunkenness or intoxication, no reasonable person would want to prohibit locomotion on that account.

One can become intoxicated on religion, and religion is a grand thing. I have not a word to say against it. If your religion suits you, it suits me, and I will fight just as hard for your belief as for my own, because it is only by giving freedom to others that we ensure freedom to the free. But you can become intoxicated on religion. Why, we had a man in Chicago by the name of See, who conceived the idea of founding a perfect race of people. It was a religious ideal; he wanted to eliminate all the evil. He wanted these people to be holy and the true children of God. He became so obsessed with the idea that he selected a number of beautiful young ladies to be the mothers of this new race, and, strange to say, he selected himself to be the father. That man broke into the penitentiary and is there today, and he is just exactly where he belongs.

Mohammed conceived a religious idea, and he made prohibition a cardinal principle of his religion. He seized a sword and gave mankind their choice between his creed and death. After forcing Christians to accept Mohammedism, he branded the soles of their feet with a cross so as to compel them forever to walk on the symbol of their religion. Mohammed represented the force idea, the prohibition idea. On the other hand, Jesus represented the love idea, the temperance idea, not prohibition. Mohammed was intoxicated with religion, and he covered Europe and Asia with blood and tears. That is nothing against religion. Nobody would prohibit people from becoming religious because some people go too far, because some people go crazy about religion.

People can become intoxicated on love, and that is the best thing in the world. Show me a man who has somebody to love and someone to love him, and I will show you a man that does not have to die to go to Heaven. He is in Heaven right here in this world, and he would rather live forever in that blessed state of love and contentment right here in wet Ottawa than go to Heaven (Laughter). Of course, we all want to go to Heaven but we are in no hurry.

Show me a man who has nobody to love and that nobody loves, and I will show you a man that does not have to die to go to Hell. He is in Hell right here. Love is a grand thing, the grandest thing in the universe, yet we have a vast amount of love intoxication. A man falls in love with a beautiful girl; he thinks she is the only girl in this world. Some other man takes her from him. He is thoroughly intoxicated on love. What does he do? Why, that fellow down in our country frequently gets a shot gun, kills his rival, murders the poor innocent girl, and then commits suicide. This is happening all over the land every day, in every country in the world. Love intoxication is dangerous sometimes, very—but love is 'I right, and nobody would think of prohibiting love unless they were ready to raise Hell in this world. (Applause)

Of course, when people become intoxicated on these various things, they may not stagger, but you can always detect it by their talk.

There is such a thing as becoming intoxicated on a theory—on prohibition, for instance, and when one becomes intoxicated on prohibition, you cannot detect it by the way a man walks, but you can detect it by the way he talks. His feet do not stagger, but his tongue will. (Laughter) Now, I have been reading some of the articles that have appeared in the newspapers recently, since this controversy and this contest started, and I want to call your attention to a few of these things which prove to me that our dear friends on the other side have become somewhat intoxicated on prohibition.

I find that the main organizer, Mr. McElroy, in the local press of the 10th of November, told how Scotland would in seven years have the power to reduce the number of the liquor licenses. He was discussing international prohibition, and stated that prohibition is an accomplished fact in nine states of the American Union. He insists, however, that this is not a prohibition fight, but this is how they talk when they try to get your votes,—tells you about nine prohibition states over in the United States. On November 20, we find in the *Journal* that a gentleman by the name of Mr. A. G. Learoyd said that "license reduction would be an entering wedge," and in three years all licenses would be abolished. That looks like prohibition to me. Be fair, gentlemen: face the music. Tell what you mean to do, then you deceive nobody, not even yourselves. Mr. McElroy and Mr. Pitts, the president of the organization, addressed a meeting recently—I think it was on the 15th, at least the report appeared in the *Journal* for December 16—they denounced the liquor traffic as a nuisance. The idea of denouncing the liquor traffic as a nuisance and then not favouring its abolition or prohibition. If it is a nuisance, you have a right to prohibit it or to abolish it, and they assert, not that a few licenses, but that the liquor traffic itself is a nuisance, and yet they tell you, in declining our challenge to debate, that prohibition is not the issue. At the same meeting Rev. Brown made a speech, and he said, "My idea is to cut the dog's tail off right up to its neck." Well, nobody can say that is not prohibition. Of course the other fellows want to begin at the other end of the tail and cut off a few inches at a time. (Laughter) Why, that is brutal. Rev. Brown's method is humane compared with cutting off a few inches every few years. If you are going to decapitate this dog, and you cut his tail off right behind his ears, that is prohibition. But still they say, in declining our challenge to debate, that prohibition is not the issue.

In the *Free Press* of December 19, Mr. McElroy told how they were at this time conducting "prohibition campaigns in 19 towns, 17 villages and 27 townships" in this section. That shows that our opponents are prohibitionists, and

that they accept the proposition, the doctrine and plan of prohibition as applied to the liquor traffic.

In the *Journal* for December 20, Mr. J. C. Watters, addressing a labor meeting, demanded not only reduction of licenses in Ottawa, but the "abolition of all bars"—that is prohibition. Despite these facts, Rev. W. B. Thompson, as reported in the local papers for December 15, said, "I would like to know who ever mentioned prohibition." We are fighting for a reduction in the number of licenses, but nothing has been said about prohibition. It is certainly too bad that the good Mr. Thompson failed to read what McElroy and Watters and Learoyd and Rev. Brown said about "wiping out all licenses within three years," and "cutting the dog's tail off just behind his ears," too bad that he could not complete his denial that prohibition is the issue in this campaign, without contradicting himself. A little later in the same speech, Mr. Thompson said, in denouncing the arguments printed in the local papers and signed "Ottawa Business Men's Association—in denouncing the writer of these articles, the Reverend gentleman declared: "To what depths has that man fallen; has the person a spark of manhood left who can bring himself to write over his own signature that it is an immoral and un-Christian principle to PROHIBIT a traffic that he knows is destroying human lives." The good man, trying to wear a mask, lets it fall in the presence of the people. He declares for prohibition of this traffic, and denounces the man who attempts to defend it, or to write these articles and arguments, as a specimen of fallen manhood, because he dares to attack prohibition. He said that he knew it would destroy human life. Well, can you prohibit everything that destroys life?

Look at the railways in this country. We believe in regulating the railways, not in abolishing them. License means regulation; prohibition, abolition. Fire has a dual nature, causes great loss of property and much suffering; but fire is a good thing when regulated, when confined in a stove or in a furnace. The hotel keeper is the regulator. License, ladies and gentlemen, is the instrument or furnace by which we control the liquor business. (Applause.)

Again, water causes great suffering and much loss of life. What are you going to do about it? Prohibit the use of water? Hardly. Look at the Johnstown flood in the United States, the Galveston tidal wave, the floods in the Ohio valley last spring. You remember the flood recorded in the Bible. There was only one man and his family saved; and Noah, after the tidal wave, planted a vineyard, raised some grapes, made some wine, misjudged his capacity and got drunk. Which goes to prove that the only man saved from that flood was a wet man. (Applause). The Lord drowned all the prohibitionists. (Laughter) They wanted water, and he gave them water, but the fact that they got too much water is not a good excuse for prohibiting its use.

License of the liquor traffic corresponds with the banks of a river; it means regulation, control. Prohibition would build a dam right across the tide. What do you think that means? Well, go out in some of the dry sections, and you will see it means an overflow. If it is reasonable to have banks and ditches to confine the flow of a river, why, it is unreasonable to build prohibition dams across the flood. (Applause.)

I will show you that there is nothing in the prohibition idea, not a blessed thing. Oh, but you say that lives are lost on account of alcoholism, and we have some wonderful figures on this point. You hear one prohibition orator and he tells you that "50,000 people die annually in Canada and the United States on account of alcoholism". You hear another the next day and he puts the number at 75,000. Go to another dry meeting the third night, and the orator will tell you the number is 100,000. Go again, and the orator will tell you the number is 125,000, and if you should hear Hobson, Congressman from Alabama in our country, he would tell you that the number is 700,000. Now, wouldn't they agree? If they were quoting from any reliable, any official record, they would have to agree. They deceive people. If you believe one, you cannot believe the other. They ought to get together and have a joint debate on that question, and determine the true number that do die annually on account of alcoholism, and then go before the people and tell the simple truth and not deceive them.

Whether a man says it is 50,000 or 700,000 depends on the degree of his intoxication on prohibition. Now, do we have any reliable figures on the question? Well, the most reliable, and I have them right there in my grip, are figures furnished by the United States Census Bureau, and we are informed that less than 3,000 people die per annum from alcoholism in the United States—

less than 3,000, and the same authority shows that in a period of twenty years, deaths from alcoholism increased in dry territory 53 per cent. and decreased in wet territory 34 per cent. Why? Simply because when you close the legitimate saloon, you convert the beer drinker into a whiskey drinker. (Applause.) You open the way for patent medicine people to sell in dry territory what they call "Tiger Oil Liniment", and Lemon Extract, 95 per cent. alcohol. You make it possible for the manufacturers of Peruna to do a land office business in prohibition territory, and Peruna contains five times more alcohol than beer. (Laughter and applause.) Then, the class of liquor made from chemicals, consumed in some prohibition districts, is a menace to health, and that is why there has been an increase, instead of a decrease in the number of deaths from alcoholism in prohibition territory.

The same authority in the same connection shows, by the way, that for every person that drinks himself to death, 33 people dig their graves with their teeth. Give me a committee of doctors and let us go up and down this town, and for every man we find drinking himself to death, we will find 33 people digging their graves with their teeth, by unwise eating or over-eating. This same authority shows that during the months of July and August twice as many people die from over-eating as die from the same cause in January and February. If you can do all things by law, why not have the legislatures of the whole country meet and pass a law making July and August as cool as January and February, and save all these lives. (Laughter.)

You would not advocate the prohibition of food, would you, because some people are digging their graves with their teeth? Moderation is the only cure, the only remedy. Moderation is the remedy, whether you eat or whether you drink.

But again, my friends, in the face of their argument that prohibition issue is not raised, they have an organization in this city for the reduction of licenses, which issued a statement that appeared in the daily press on December 16. In this statement they declare that "prohibition is not an object" in this campaign and still they want to cut the dog's head off; they want to appropriate all its powers. We find them denouncing our ad. writer as a fallen creature without a spark of manhood because he did not believe in prohibiting a thing that according to their claim causes the destruction of human life, but they tell us that "their object is not prohibition." Their object then is not to save life. Logic is inexorable, gentlemen, there is no escape. I believe in holding everybody to the logic of their position in every kind of a controversy. Let them take their medicine.

They also state in the same manifesto that I am an "ultra-socialist and the editor of the *Iconoclast* of Chicago." These dear people, against whom I have not a thing in the world, should make sure of their information, before they publish it broadcast. Socialism is not an issue in this campaign, but even if it were, I am not a socialist. Now, they tell you that prohibition is not an issue and we have shown that it is. They told you I was a socialist and I declare to you that I am not. In fact, I had a debate with Arthur M. Lewis, the most eminent socialist in America. I stated my objections to socialism, while he defended it. Now, these dear friends should tell you the truth about Windle, about prohibition, tell you the truth about everything. I won't call anybody a liar, although I may sometimes compliment people on their ability to separate themselves a respectable distance from the truth. (Laughter.) In declining our offer to debate this question on its merits, without offering any proof to substantiate their arguments, they say that "it would be useless to debate a question long since decided in the minds of all right thinking people." Then this question of prohibition has been decided already in the minds of all right thinking people. Too late to discuss it now. It was decided then, without discussion, without debate, without applying the acid test. You cannot settle anything that way. Nothing is settled till it is settled right. I want to say to all our friends on the other side. You cannot afford to be unfair. Candour is a grand thing; it becomes a man; it also becomes a minister of the gospel. Hypocrisy becomes no man and it is a disgrace for any human being to practise hypocrisy and subterfuge in a contest of any kind. I won't do it. I pity others who do.

Just a word now to these brethren. The Federal census of the United States Government gives us a table showing the number of church members in the various states of the Union, and I want you to think about this table for the next 24 hours, if you are a Christian or a minister. This table shows that in wet New York, where they haven't prohibition, 48 per cent. of the people belong to

church. It shows that in wet Rhode Island 84 per cent. of the people belong to church—assemble every week to worship their God according to the dictates of their conscience. These same figures show that in dry, prohibition Maine and Kansas less than 30 per cent. of the people belong to church. Why? Because of the inconsistency manifested by the advocates of prohibition, their unfairness, their bigotry. Why, we were to have a man sing from this platform today, he was forbidden to sing here, if he did not want to ruin his chances in the future. That is what drives men away; that is the spirit of prohibition; it is contrary to liberty and it is a menace to religion itself. Men object to going to church week after week in order to be lambasted and hammered over the head with a prohibition club, with this eternal talk about robbing them of their personal liberty. That is one reason why they drift away.

These records cannot be successfully disputed. If I quote any records here this afternoon, and any of you can show that they are spurious, or that I have misrepresented the proposition, I will donate \$1,000 to the dry organization in Ottawa.

Oh, they say prohibition is not involved in this campaign. There is nothing else involved but prohibition, not altogether out in the open but behind batteries. This fight for license reduction in Ottawa is simply a battle in the war for prohibition, that is all. It is a war for prohibition these people are engaged in, and this is one of the battles. If they win this, then, as one of the orators said the other night, in three years they will abolish all licenses.

I might argue this afternoon that it would be impolitic and unwise to abolish 29 licenses in this city because they pay in the neighbourhood of \$20,000 annually to your Government, but that is a dollar argument. You may say, it is a sordid argument. Yet in a sense it is legitimate.

I might stand here and say it would be unfair to the hotel men who lose, because without their bar they would have to put up the price of their service to the people, and they could not compete with the few who retained their licenses, and if they could not compete, they would have to go out of business, have to go into bankruptcy and ruin. I could say that it would be unfair to the people of Canada who are compelled to come to their beautiful capital year after year. It would be unfair, when they came here, not to find adequate hotel accommodation. You might say that that is a selfish argument. All right. Let it stand for what it is worth. I might argue and prove to you that there are not too many licenses in Ottawa today. The men who are engaged in the business are not asking for a reduction. Only the paid or official agitator is asking for this reduction, and he is doing so because he is a champion of prohibition, and hopes to cripple the liquor business here by turning the friends of these 29 who lose into allies of the prohibition movement, who will go out and do for revenge more than they would do for love or for money. This is simply a trick, it is a scheme; it is a plot. They are trying to hide their purpose, but we propose to take the mask off today, and let you see them as they are.

These are sordid or material things, but listen. The big question, the dominant question is simply this: Is prohibition right in principle? Is it Christian in character? Is it effective as a remedy for drunkenness? As honest men, you cannot afford to stand for a thing that is wrong in principle. As Christians, you cannot afford to stand for a thing that is un-Christian in character. As temperance people, you cannot afford to peddle a quack remedy for drunkenness.

Now to the law and the gospel. Now for the real test of prohibition in the field of reason and logic and facts. Prohibition is wrong in principle, because it cannot be reconciled with reason. It is unreasonable, ladies and gentlemen, to prohibit anything the use of which is proper, but the abuse of which may result in evil. People abuse the use of money, but it would be wrong in principle to abolish its use. People abuse the right of free speech, but it would be wrong in principle to abolish that right. People abuse the right to gratify natural passions. Yet it would be wrong and fatal to the human race to prohibit their use. I want to say to you that the man does not live who can appeal to reason in the name of prohibition.

You take a boat ride, drown somebody. It is sad. Funeral. Orphan children. Widow. We are all sorry, but what is the remedy. Why, prohibit everybody from taking a boat ride, of course? No, you won't, because that would be unreasonable. A man dissipates his fortune in riotous living, loses his money. You are his friend. You go into court and you have a conservator appointed for that man. You do not ask the court to appoint a conservator for everybody in town. Why? Because that would be unreasonable. A man gets sick and

you send for a doctor. You give that individual medicine, but you do not make everybody in town take medicine, because he is sick, do you? Why? Because that would be unreasonable. But that is the logic, the philosophy and the doctrine of prohibition.

A thing contrary to reason cannot be entertained by reasonable people, but prohibition is not only contrary to reason, but it is based upon a false premise.

BASED UPON A FALSE PREMISE.

I do not care what your logic is; I do not care what your reasoning powers may be. If you start from a false premise, your conclusions will be erroneous. You will be deceived at the finish. And to determine whether or not the prohibition contention rests upon a false premise, I call your attention to the fact that we have two people in the liquor business, one in front of a bar and the other behind the bar. Now, which man is to blame for the traffic? The man behind the bar? Prohibition aims at that gentleman. The whole anti-saloon movement is aimed at that gentleman. Your reduction proposition is aimed at the man behind the bar.

Suppose I open a bar. I stock it with the best goods in the world. I advertise a grand reception—but nobody comes; not a soul appears in front of the bar. How much business will I do? How long will I stay in business? Will you have to vote me out? Of course not. Then I am not to blame. The man behind the bar is not the cause of the drink habit. He is not responsible for the existence of the business. Who is then? Why, the man in front of the bar, of course. You can vote the man behind the bar out of business, either at wholesale or retail, but can you vote the man in front of the bar out of business? (Applause.) You can simply change the channel through which he gets his wet goods. Where he bought five or ten cent drinks, you force him by prohibition to buy by the quart or the case or the barrel. Well, if a man buys wholesale, he is liable to drink wholesale; and if he drinks wholesale, he is liable to go on a wholesale drunk.

Why I read in a paper the other day of a little boy in this city who took a bottle of liquor off a window sill and drank it—a mere child—and it killed him. So liquor in the home is more dangerous than down town on a bar. I want to say to you that one bottle in a home is a greater menace to temperance than a hundred down town in a hotel or on a bar.

There is another difference after you have voted your saloons away. When you have legitimate bars, you can go in at the front door and look everybody in the face, get your drink, drink it, and without any mark of shame or crime on your brow go out again and go home. But if you adopt prohibition, in the form of local option or in any form, then if a man wants to exercise that right, he has got to keep it wholesale in his house. That is all right for the wealthy, but it is unfair to the poor who cannot afford to buy it in that way. It is taking the right away from the other fellow. If this poor man wishes to exercise his personal liberty in a dry town, he has got to slip down an alley, across a blind lot, sneak through the rear door of a basement dive, slip through a hole in the wall, then wriggle back in a dark corner and among bottles and rusty cans and tin cups and garbage, and with nobody but cockroaches for company, drink a chemical concoction that would make a cub wolf climb a tree. (Laughter and applause.) It will not promote temperance, although it will breed sneaks and liars, hypocrites, petty criminals and perjurers of respectable people. There is hope for a man who takes too much now and again. He may be honest in a business deal, but beware of the man that is a sneak, that is a liar or that is a hypocrite. (Applause.)

Prohibition is based upon a false premise. You can vote a town dry—take this home with you—but you can not vote a man dry nor affect his appetite in the least. (Laughter.) The saloon or the bar then is the result of the drink habit, not the cause, and the prohibition proposition deals with the effect instead of the cause. When you send for a doctor, if he begins to deal with the effect of the disease instead of the cause, you had better fix it up with the Lord right away. Still, I heard of a doctor like that who once saved a man's life. The poor devil sent for him and the doctor would not come. (Laughter.) I read a testimony from a patient of a doctor like that. He said, "Dear doctor, when I first commenced to take your medicine, I could not see my hand before my face, but having taken 17 bottles of your dope, I can now see my finish." Prohibition is a quack nostrum; it deals with the effect, not with the cause, and you can cure nothing by such a method. (Applause.)

CONTRARY TO NATURE.

But prohibition is contrary to nature. As you know, you will never win a battle against nature. That is why they tell you that death is certain. Pass a law against the falls of Niagara and they will laugh at you. Attempt by legislative act to abolish gravity, and then jump off a ten storey building to test the effect of your legislation, and see what happens to you. Why, they will pick you up in a shovel. You cannot win a fight with nature, and prohibition is positively and absolutely antagonistic to nature.

Tell your boy that he shall no longer keep company with a certain young lady; that under no circumstances shall he ever marry the girl, and if that boy amounts to a tinker's dam, he will have that girl or die; and if he does not amount to a tinker's dam, I congratulate the girl. (Laughter.)

Begin at the beginning. We have the story of Adam and Eve. They were perfect. They did not have long lines of ancestors reaching back to dark ages with inherited weakness, wickedness and sin; but they were perfect. Their God placed them in an Eden. The birds sang night and day. The flowers bloomed in every season, and when the storms struck the trees they made music like harps; but one day there stood in their presence, not an anti-saloon leader, not a member of the Dominion Alliance with his self-assumed authority, but there stood in the presence of these perfect people the Omnipotent God, who flung a hundred million blazing suns into space, and who holds the universe in the hollow of His hand, and this Omnipotent God said to these perfect people: "Of all the trees in the Garden of Eden"—and up to that point all trees looked alike to Adam and Eve,—but when God added: "Of that tree that is in the midst of the Garden you shall not eat thereof nor touch lest ye die"—Now, what was the effect? You have read the Bible. You have heard the minister speak. Why, as soon as Adam and Eve found that the Garden of Eden had gone prohibition, it was a question of who would get to that tree first, and Eve beat Adam to it. She had to go some, believe me. (Laughter.)

A gentleman in attempting to answer me not long ago said to me, "The Devil objects to prohibition." I said, "No." He could not object to it, because it was the Devil's first opportunity. You know our dear dry friends will be wondering all the days of their lives, and wondering half through eternity how man could have fallen in Eden where there wasn't a single bar in the place. This was not one of God's mistakes, but it was given to us in the Holy Book as a lesson to man to show the folly of prohibition, to demonstrate that even in Eden it failed to promote manhood or morality. That is the lesson. Prohibition then is contrary to nature, and you all know how you want things which are hard to get. Why do you want diamonds? Why, the prohibitive value or price makes the diamond more desirable. If they were as common as cobble stones, nobody would want them; but the very fact that they are hard to get makes us want them more and more. I want to say to you that the thing that caused Adam and Eve to eat the apple is the thing that makes a little child when it falls, get up and try it again. It is the thing that when you meet an obstacle makes you grit your teeth and swear by all the gods that you will win or die; and this thing in man that makes manhood a success makes prohibition a failure. If you would make prohibition a success, you would make man a failure. I will prove that to you in another way in a minute.

AN INSULT TO MANHOOD.

Prohibition is also an insult to manhood, and I am going to leave that to every gentleman here today. Do you really think, down in your hearts, that it is a compliment to you to have somebody step up and say that you need a legal muzzle to keep you from becoming a hog? That is what prohibition says. It is based upon the child idea of citizenship, and you know they are going to have a parade of children. There will be a parade of children—God bless the little fellows; I have got five of them at home—and there will be a grown up person in charge of each float or group to keep them from gouging their eyes out with tin horns. Prohibition is based on the child idea, the idea that the citizen needs a guardian. Why, we who worship at the shrine of liberty regard every man, rich or poor, high or low, as a sovereign, and in the realm of personal liberty a king. So you have got to take your choice between that child idea and the king idea of citizenship.

But there is another way to show that prohibition is an insult to manhood.

You have earned a dollar. Who does it belong to? As the head of the family it belongs to you. By every law of God and man that dollar is yours. No other man or . . . you what to do with your money and not insult your intelligence. Of course, if you spend it foolishly, you suffer the consequences. If wisely, you reap a reward. But each individual is entitled to this experience in the development of his manhood. You cannot give him your experience. He must have one of his own, or he will never amount to anything. One time, down at Lawton, Oklahoma, I declared that no other man had a right to tell me—the other fellow—what he should do with his money, and a minister jumped up and yelled at the top of his voice: "What about that man's wife?" I yelled back in the same tone of voice: "You let that man's wife alone." Well, he did not expect a come back like that, and he fell back in his seat as if shot. I said to him: "Brother, if you have a wife and children of your own, you have got a life time job, and it is an insult to any other man, rich or poor, for you to assume for a moment that he does not love his wife just as much as you love yours and is not just as capable of taking care of her. You cannot mention prohibition in the presence of a man and not insult his intelligence. (Applause.)

DESTROYS HUMAN EQUALITY.

But prohibition is destructive of human equality. You know, we people in this country, Canada and the United States, believe that men are equal in their rights. We do not believe that we are equal physically or mentally, because some are wise and some are otherwise. We do not mean that we are equal morally, because some are good, some are bad and some are just half and half. What do we mean then by this talk of human equality? Only this, that every man is equal in his rights to life—not existence, because you can have existence and be in jail; you can have existence and be a slave; you can have existence and wear a muzzle; but you cannot have life without liberty. And therefore we believe that men have a right to life and to have a voice in their own government, and a right to pursue happiness in their own way. Nobody can tell you how to pursue happiness. Few overtake it in this world anyhow, and the most unhappy people in the land want to dictate to others how they shall pursue happiness.

In these respects, ladies and gentlemen, men are equal, but prohibition destroys that equality. Suppose I tell you that you shall not drink a glass of beer. You respond, believing in your equality of rights, that I shall drink a glass of beer. Then we must compromise or fight. If I lick you, I will take it away from you; if you whip me, you will pour it down my neck. That is savagery; that is not civilization. The only way is to compromise, for me to say to you: If you want to drink beer, go to it. You respond to me: If you don't want it, leave it alone. The fight is over. All the bitterness and turmoil and ill-feeling in these elections grow out of the fact that one man is trying to take away the equal rights of other men. That starts a fight, a dispute; but here is the reason you cannot stand for that proposition. Suppose I tell you today: you shall not drink something you want. How do you know I won't change my mind tomorrow. If I am a fool, I won't change my mind, and that will be worse still to take a command from a fool. But if I am not a fool, I may change my mind tomorrow and by changing my mind tomorrow make a monkey of you, and make you drink something you do not want.

Think of the ridiculous position in which prohibition places a man, and you can never accept it while you live. The dyes have gone through this country making it appear as if they have the arguments on their side. They assume that they have, but when it comes down to bedrock argument, prohibition has not got a leg to stand on, not one.

Again. You cannot afford to surrender this idea of human equality, because this old world was hardly fit to live in until our fathers wrested from King John the great charter, until they commenced to preach this glorious doctrine of equality of human rights to the world. Why at that time the world was in darkness. Might made right. Rapine and murder were committed in the name of law. Every ship of state was a pirate craft, every ensign of sovereignty a black flag, and almost every statesman in the world a bloody butcher, while freedom was chained to dark dungeon floors of despotism, her white breast stained with blood. But at the birth of the idea of human equality and liberty, the human race rose from its knees; shackles fell from fettered limb, prison bars melted away; the sun broke through the clouds of darkness and despotism, and

manhood commenced a march unequalled in all the ages, a march never before witnessed by the gods. Show me any kind of a modern invention, the automobile, the flying machine, the wireless telegraphy, and I will show you a child of liberty and human equality. Show me the stake, the guillotine, the thumb screw, or any of the instruments of despotism, and I will show you the children of prohibition.

Study those two words. Liberty means what prohibition does not mean, and prohibition means exactly the opposite of liberty. I am against prohibition because it is destructive of human equality, but now I am going to shock some of our own friends as well as the prohibitionists.

AN IMMORAL PROPOSITION.

I want to assert right here and now that prohibition is an immoral proposition. They propose to take a man's property without indemnity, and you cannot make that right. You cannot pile up a majority big enough to make it right. There is not a particle of difference in principle in confiscating the brewer's property and the banker's property. When it comes to principle, there is not a particle of difference between confiscating the farmer's property without indemnity and the hotel man's property. If you can make one right, the other is right; if one is wrong, the other is wrong. But I will prove that in a different way. Shakespeare said: Your purse is trash. The Bible tells you that your life is but a breath. Yet in every age of the world's history, and among all the races of men, the brave have been willing to give up their purse for their life, and then sacrifice their life for liberty. If it is immoral to take my pocketbook, a thing of little value: if it is immoral to take my life, a thing of greater value, it cannot be moral to take the thing of highest value, my liberty. This prohibition is an immoral proposition to start with, because of this principle involved. But I want to make that a little stronger.

UNDERMINES THE BASIS OF MORALITY.

Prohibition strikes the basis of morals, undermines the foundation of the temple of morality. Of course, you do not want assertions. You get enough assertions from the opposition. You do not want assumptions. They are always assuming. We have got to prove our case, and here is the proof. What is the basis of morality? Could God credit you with morality for doing something I compel you to do? Why, no! Could He credit me with morality for leaving something undone you prevent me from doing? Why, no! Then you understand at once that freedom of choice is the basis of all morality, and prohibition strikes down freedom of choice. Before one can have morality, one must have personal responsibility, and you cannot have personal responsibility without personal liberty, and prohibition strikes down personal liberty, and therefore is a menace to the basis of all morality. (Applause.)

Why, my friends, if you could have morality without personal responsibility, or if you could have personal responsibility without having personal liberty, then you could tie a man here to a post in this town and have somebody break into a bank in Toronto tonight, and you could have this man arrested and convicted for the crime. He cannot be guilty because he had not liberty, and he had not personal responsibility. No man can be moral unless he is free. If you do what I compel you to do, God cannot credit you with morality, and if you leave something undone because somebody prohibited you, you have no honour or credit. You must be free in order to be accepted in the eyes of God, and in order to be reckoned moral in his eyes.

POWERLESS AS A REMEDY FOR DRUNKENNESS.

Prohibition then strikes a blow at the basis of morals, and cannot be defended. But prohibition in addition to all these other things I have said against it, is powerless as a remedy for drunkenness. This is important because there is no excuse for reducing licenses or preaching prohibition, unless these things cure drunkenness. If you can get drunk just as easy when the number of licenses has been reduced then the proposition is a farce. The very nature of a prohibitory law makes it impossible of enforcement. Here is what I mean. A law that says: "Thou shalt not kill" is everybody's business, and all people will help in enforcing it. It does not require constant repression for its enforcement.

A law that says: "Thou shalt not steal" is everybody's business, and does not require for its enforcement constant repression; but a law that says "Thou shalt not drink something" is not everybody's business, and cannot be enforced without constant repression. What I mean by constant repression is this: you would need to establish a despotism on the ruins of liberty, and then place one man over another with a club, and keep him there all the time; but you would also need a third to watch the other two, because if anybody ever laid down their club, somebody would get a drink. (Laughter.) That is the nature of prohibition. The very nature of the law itself dooms it to eternal failure.

Take the record in the United States. Fourteen years ago, when the anti-saloon league started to make that country dry, we were drinking one gallon of distilled liquor and 14 gallons of fermented goods. They made one half of the geographical territory dry. The latest reports show that we are now consuming 1½ gallons of distilled liquor and 24 gallons of fermented goods. That is true. I challenge contradiction, and will forfeit \$1,000 to the dry organization of this city if the contrary can be demonstrated.

You say: If that is true, why are not all the liquor men prohibitionists? Why do the brewers fight it, the distillers? The liquor men object to being put out of business in favor of the mail order house or the boot-legger, the man who pays no license. The brewer objects, because he is in a legal business, and does not want to do business with customers that are violating the law. That is to his credit. The government of Canada and the government of the United States are in partnership with every brewer, distiller and liquor dealer in this country, and they object to being branded as criminals while their partners are not branded as criminals. You have prohibition laws that makes an act a crime on one side of an imaginary line and not a crime on the other side. It is criminal when done on one side and not when done on the other. Why, suppose you have blue eyes, and people passed a law that made everyone criminal that had blue eyes; you would want that law repealed, whether it improved your eye-sight or not. The liquor people are opposed to prohibition, notwithstanding that their business may increase and notwithstanding that they may make more money under prohibition. The record proves that they do, but it is to their eternal credit that they want to do their business legally, and they object to this artificial brand of crime that you have placed upon their brows.

My friends, how about Canada? In 1895, the people of Canada consumed about four gallons of liquor per capita, that is, including beer, wine and whiskey. In 1910, after you got busy in favor of prohibition, the per capita consumption increased to six gallons, and in 1911, when you got still busier for prohibition, the consumption increased to 6½ gallons, and in 1912, the prohibitionists got another move on them, and the consumption went up to 7½ gallons per capita, and in 1913, they conceived the idea of making the capital of the Dominion dry, and the consumption per capita for 1913 is 8½ gallons—and it was only four when you started in 1895. You are doing fine, aren't you?

Prohibition is a great success when it comes to saving drunkards. You will find these figures in the report of the Minister of Inland Revenue for the Dominion of Canada. Well, you say: License reduction will promote temperance in this city. Let us see about that. The total licenses in Canada in 1885 were 3132. Commitments for drunkenness in 1885 were 3398. Total licenses in Canada in 1913 were 1840. The commitments for drunkenness in 1912 were 6613 or 3215 more than there were when you had twice the number of licenses.

Again, my friends, take Toronto. In 1908, Toronto had a fight for reduction in the number of licenses, and the same argument was made there that is being made here today. What happened? They reduced the licenses by 40, and in 1910 the commitments for drunkenness in Toronto were 2,003; in 1912 with 40 less bars, the commitments for drunkenness were 2,866. So you see that reducing the number of licenses does not stop anybody from getting drunk. (Applause.) On the other hand, drunkenness increased, because the harder you make it for a man to get, the more he wants it; he thinks more about you trying to keep him from getting it, and he goes about all the time trying to figure out how much liberty he has left. Reason that out for a moment. Cannot a man get just as drunk in one bar as he can in 40? That knocks the whole contention of licenses going to extremes, you only need one bar, or a boot-legger will do, a mail order house will do, —you do not even need a bar. These records are taken from Hanna's report, page 126. They are official; they cannot be denied. As soon as they took away 40 licenses in Toronto, why, the remaining proprietors of

those extended their bars up one side of their store room and down the other, so that they could accommodate a larger crowd of men who wanted to drink. They were compelled to do it, because reduction did not change anybody's appetite any more than it changed the colour of their hair or eyes. The demand remained. They went where they could get the supply, and they went to the remaining bars and got it. When they got in there, they found a greater crowd than used to be at the bar; they met more of their friends; they stayed longer; they treated oftener; the crowd was bigger, and the result was they went home drunk. They tell you that reduction means temperance. It does not mean anything of the kind. The logic and the facts prove it. My friends, do not listen to this; it is rank nonsense; it is prohibition in disguise; it is indefensible from any standpoint of reason or truth or temperance. (Applause.)

Now, my friends, I would like to call your attention to certain theories. The whole proposition is based upon certain theories. They tell you that the saloon business causes great domestic unhappiness. When I speak here again in two weeks from today, I will discuss that feature of the case, and I will prove to you that there is nothing in that. They tell you that 75 per cent. of insanity is due to alcohol and to the liquor business. I will demonstrate absolutely that there isn't anything in that. They tell you that 90 per cent. of crime is due to the liquor business. I will prove absolutely that that is not the case. For instance, I will show you what I can do to these other theories by calling attention to one of the main arguments on which prohibition rests.

They say: We must get rid of the liquor business because it is the occasion of at least 80 per cent. of poverty in this world. If that were true, the drys would all be rich and the wets would all be poor. If that were true, Turkey would be the richest country in the world instead of being the poorest. If that were true, the southern sections of the United States, where they have prohibition, would be the richest sections. Instead of that, the northern states are the richest. Mill workers in the cotton districts are too poor even to buy liquor. Therefore liquor cannot be the cause of their poverty. Remember that.

Away back in Solomon's time, he said: "Give strong drink to them that are of heavy heart. Let them drink and forget their poverty." Away back in his day, they were drinking because they were poor—so they could forget it. I could easily prove that poverty is the cause of much drunkenness instead of drink being the cause of poverty. (Applause.) Listen. You want to know what causes poverty. Before I take that matter up, if there is a Jew in this house, I want to prove by him that drinking is not the cause of poverty. Ninety-eight per cent. of the Jews drink, and always have. Yet how many Jews ever broke into your poor houses in this section? If drinking causes poverty, it will cause poverty in a Jew. If the cause is there, you have got to have the effect, whether the man is a Jew or an Irishman or a Frenchman or a Canadian. If you have the cause, the effect is inevitable. (Applause.)

What is the cause of poverty, if drinking is not? Several things. Some people are too good hearted ever to get rich. They just give their money away, and they have a good time in this world too. I almost envy them myself; they are happier than the Rockefellers and the Morgans. They have not got very much money, no bank account, but although they are poor while they live, they solve the problem of human happiness, and when they die, they are not in debt to themselves. That is one reason why a lot of people are not rich, God bless them. But bad luck and poor judgment account for a great deal of poverty in this world. Bradstreets and Duns show that 95 per cent. of the people who go into mercantile business, and who are generally pretty wise people, go broke, go out in bankruptcy and poverty. They are not given to drink, but ill luck and poor judgment are the cause.

Then we have another prolific cause of poverty,—incapacity either to know how to make money in large sums or to know how to keep it after you make it. Isn't that so? Why, I could always get money, but I never could keep it. They keep telling me that money talks. Well, it never said anything to me except "Good-bye." (Laughter and applause.) And that is what it is saying to a good many of us, and saying it too often, and that is how we have not got a bank account. It is not because we could not make it, but because we could not keep it.

There is something about our economic and industrial condition in this world that makes it possible for a few people to make so much money that there is not a great deal left for the rest of us. If you check off all the poverty in the

world due to the four or five things I have mentioned, you have not got ten per cent. left for the liquor business and all other causes.

You see a working man spending a nickel for a glass of beer. You say that makes him poor. You see another fellow spending four dollars for champagne. Why do you not argue that spending money for champagne makes him rich? The cause of riches and poverty lie entirely outside of a man's bottle of champagne or his glass of beer. Just remember that, and you will realize how absurd is this stock argument of the drys on this question.

The prohibitionists have been discussing this question for 25 years at Chautauquas and have never heard the other side. Give us a chance. Do you want people to decide a proposition without hearing all the arguments in the case, all the evidence? I am ready to meet any man on a public platform on this proposition in joint debate. Why don't they accept my challenge. Because they could wipe me off the face of the earth? They would be glad to do it. It is because they realize the weakness of their case when compelled to defend it before a court of reason and logic; that is why.

I bring one other indictment against prohibition. I have demonstrated here this afternoon that prohibition is unreasonable; that it is a menace to morality; that it is destructive of human equality; that it is an insult to manhood; that it is powerless as a remedy for drunkenness. Now I come to another indictment of prohibition; but before I enter upon that I must admit at this point that I know of three places in the world or the universe where prohibition is a success, and only three. The first is Turkey. The second is the penitentiary, and according to the Good Book hell is a very dry place. (Laughter.) In fact, according to the story of Lazarus, the rich man could not even get a drop of water. They used to bring Sam Small and other prohibition orators from the United States, and these men used to tell you that "beer and whiskey are all right in their place, but that their place is hell." Why, a brewery in hell would be worth a million dollars a minute. Hell is a dry place. (Laughter.) I want to call your attention to another thing in this connection. In the only three places in the universe where prohibition is a success, man is a failure. Prohibition has never elevated the standard of morality, either in Turkey, the penitentiary or in hell. (Applause.)

ANTAGONISTIC TO THE DIVINE ORDER.

I bring one more indictment. Prohibition is antagonistic to the divine order, and I prove that without opening this Bible. Freedom of choice is the divine order. Imagine God accepting the services of people that were stricken to their knees with clubs. If he believed in force, and if freedom of choice were not the divine order, he could write a message across the skies in letters of fire tonight, and the whole human race would fall upon its face. That is not God's way. If he believed in force and did not represent freedom of choice, why, he would long since have destroyed the devil, but he did not do so, as that is not the divine order. The theologians tell you that "God made us able to stand, though free to fall." Have they been telling you the truth for hundreds of years? If so, then prohibition is contrary to the divine order, because it strikes down freedom of choice.

But I will open this Book and see what we find. Luke, Chapter 7, Verses 33 and 34. This is Jesus speaking; and as this is the Sabbath day, it is entirely appropriate to read this in your presence. He is contrasting his habits of life with the habits of John the Baptist. He says: "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a Devil. The Son of man is come eating and drinking." Eating what? The thing John did not eat—bread. Drinking what? The thing John did not drink—wine. Jesus was the ideal moral character of all ages. It is His own testimony describing His own custom. But he did not please the prohibitionists of his day, because they said, "Behold a gluttonous man, and a wine-bibber." The word "Wine-bibber" means drunkard. There is as much difference between eating and becoming a glutton as there is between drinking and becoming a drunkard. These people lied about Jesus when they said he was a glutton and a wine-bibber. But He Himself told the truth when He confessed that He ate bread and drank wine, which was the basis of this false charge against Him.

We turn now to St. Paul. St. Paul asks a vital question. Paul was the greatest Christian philosopher that ever lived. Did he accept the philosophy of prohibition? He held that if "righteousness come by law then Christ is dead

in vain." He says that if you can impart temperance, mercy or justice by legislative enactment, then you do not need Christ. You can pass a law and save people from their sins. But here we find in the second Chapter of St. John, that Jesus attended a wedding feast with His disciples, and they were drinking wine, and the wine gave out. After it gave out, we have this in the 3rd verse: "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine." I am glad that on that occasion the question of the right or wrong of supplying a demand for liquor was put up to the Son of God Himself. His attitude should be the attitude of His followers. What did He do with this demand? If prohibition is in harmony with the divine order, of course He will condemn the practice; He will reprove the host for supplying the wine to start with, and command the guests not to drink it. But if prohibition is antagonistic to the divine order, He will do something to supply the demand, something that no prohibitionist would do. The upshot of the whole business was that Jesus said: "Fill the water pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine,"—Now what kind of wine was this? Well, find out what kind they wanted, because if Jesus did not perpetrate a fraud, He supplied the kind they wanted. We will see.—"When He tasted the water that was made wine."—You say, He made it out of water. We do not care what He made it out of. Ninety-six per cent. of beer is water. Less than 4 per cent. is alcohol. Let that go. It is not the material that concerns us, but the quality of the article after it is made. That is why this was called a miracle. He took pure water and made old wine. You will notice an expression that you may have overlooked. "He tasted the water that was made wine, and knew not whence it was." He did not know but they had gone round the corner and got the supply from some regular dealer. "But the servants which drew the water knew. The governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine;"—old wine—intoxicating wine at the beginning. Now we know the kind of wine they wanted. It was the kind they had been drinking. That settles that. What kind of wine was good. Turn to Luke, Chapter 5, Verse 39. Take this down. Jesus is speaking again. "No man having drunk old wine straightway desireth new: for He saith, The old is better." Therefore when it comes to discussing good wine which was put before the guests at the beginning of feasts, we find that it was the old wine and the best. The ruler of the feast continued: "And when men have well drunk" of the first supply, and in the original that reads, "Become thoroughly intoxicated", and in the German Bible is translated, "drunk through and through." This does not mean that at the wedding feast these men got drunk, because there is a difference between drinking and getting drunk. Do not go away with the idea that I said that they had a drunken debauch. I did not say that: I just read what is said in this Book. He said, "When men have well drunk, then"—they give—"that which is worse: but thou hast kept the good wine until now." And according to Jesus the good wine was the old wine such as they always gave to guests at the beginning of the feast, and such as would intoxicate, when taken to excess.

If you want to know why only 34 per cent. of the people in dry Kansas and Maine belong to church, and 54 per cent. in wet Rhode Island belong to church, it is because prohibition ministers have assumed an attitude on this question that indicts Christ as a criminal. I deny that He was. I stand ready on any platform in the world to defend Him against that indictment or that imputation; but they have assumed the position, and they have taught and preached something that was not true, until they have disgusted men and driven them away from church and away from Christ and away from God.

Oh well, you say, there are passages in that Book that you are afraid to read. No, there are not. There is not a single passage in this Book favorable to prohibition. If you can point to one, spit it out. Just give me one quotation, and I will read it. I will show you that this Book does not contain a single defence of prohibition between its leaves, not a doctrine upon which prohibition can be based. (Applause.)

I will read you one or two strong ones that you have in your minds. In one place you tell me the Book says, "Look not upon the wine when it is red." Solomon said that, but you cannot set Solomon up against the practice of Christ or His preaching and example, because Solomon was the most intemperate man on earth, either in the matter of getting drunk or in morality. He was the man

who, as the Irishman said, had "300 wives and 700 porcupines." (Laughter.) He went to every excess and in the finish of his life pronounced all vanity and vexation of spirit. He tried to find happiness in extremes and failed. Happiness cannot be found in intemperance. It can only be found in temperance, in moderation. In Habbakuk Chapter 2, Verse 15th, how about that? Here is what Habbakuk says: "Woe to him that putteth the bottle to his neighbour's lips." That does not hit the wet people; it hits the drys. The hotel keeper does not put the bottle to his neighbour's lips, he furnishes him with a glass. You never commence to put the bottle to your neighbour's lips, until you go dry, and the boot-legger gets in the game. Then you meet a man, and say, "What have you got on your hip?" Next thing anybody knows you have got it on your hip. (Laughter.) Who are responsible for this "hipocrisy?"

I want to read you another passage. This is in Deuteronomy, Chapter 14, Verse 26. God is telling His people what they can do with their money, and He says, "And thou shalt bestow that money"—(that they got for their private property)—"for whatsoever thy soul lusteth after." That is broad enough to include a bottle of wine for me, and a bottle of Peruna for my dry friends or a cup of tea. The Lord is specific so that nobody can misunderstand this verse of the Bible. Here is one place where God becomes specific, and He says: "For whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine"—Oh, you say that means grape juice. The Lord knew you would say that and he did not stop there—"or for wine, or for strong drink." Now, what are the prohibitionists going to do with that? He did not say, Get drunk. But He gave His people permission to spend their money for strong drink. I want to say to you here today that if God would tell me that I could spend my money for strong drink and then damn me for doing it,—if you believe He would, you stamp God a monster. I deny that the deity is a monster, and if God says, You can, there is no man big enough to say, You can not. I do not care if he stands on this earth with his head against the stars, he is not big enough to dispute the authority of the deity. If you had a passage in the Bible as strong in your favor as that is in our favor, you would tie us to a post, and wear your Bible out in that spot reading that passage of the Bible to us every day.

Oh, you say, "It doesn't mean strong drink." Then if it doesn't mean strong drink, then it does not mean oxen, sheep, or wine. It does not mean anything. If you can prove to me that God did not mean what He said when He spoke in this instance then I will prove by the same logic and reason that this Bible is a fraud and that He did not mean anything. If He did not mean what He said, then when God speaks of Hell, how do you know but what He means a winter resort. You destroy this Book; you brand God as a monster, when you defend prohibition. Give it up, it is allacy; it is a snare. You cannot afford, as a Christian, to stand by it; it is un-Christian in character and remember this, if you forget everything else I have said, it never can be Christian to prohibit a thing that Jesus did. Jesus supplied the demand for intoxicating drink. Therefore prohibition never can be Christian. (Applause.)

I read in the *Citizen* the other day that "there are those who regard alcohol as purely satanic." That is just what the prohibitionists say of alcohol, that it is purely satanic. Well, I have brought a Bible along for my prohibitionist friends. I do not like to take away the Good Book and leave them no scriptural consolation, so I have brought a prohibition Bible for them. Any of you can come and look at it if you think I am faking. Remember what the editor said, that: "there are many people who regard alcohol as purely satanic"—in this Holy Bible on page 129 I read: "Oh, true believers, surely wine is an abomination of the works of Satan." That is the doctrine and soul, the heart of prohibition, but where do you suppose I find this prohibition doctrine? I could not find it in the Christian Bible, and I have found it in another Bible. Why, this is the Koran. This is the Mohammedan Bible denouncing wine as an "abomination and the works of Satan," the same as prohibition preachers do in their literature and their pulpits. They agree absolutely with Mohammed. Well, my friends, they disagree with the Bible and are out of harmony with Christ on this proposition. Take your choice, the Bible and Christ or the Koran and Mohammed. One is for prohibition; the other is not.

I have here a little story which shows how prohibition works. Here is an extract from a letter written by Master Anthony Jenkinson envoy at Boghar to Queen Elisabeth in the 16th century. He says:

"It is forbidden at Boghar to drink any other thing than water and mares' milk; and whosoever breaks the law is whipped and beaten most cruelly in the

open markets. There are officers appointed who have authority to go into any man's house, to search and see if he hath wine or beer and finding the same do break the vessels, spoil the drink and punish the master of the house most severely. Yea and many times if they perceive by the breath of a man, he shall not escape punishment at their hands."

Here is where the prohibitionists get their program. Here is where they got their "search and seizure law."

Here is the Mohammedan doctrine in practise. Here they have the prohibition program according to the Koran. They destroy the home as every man's castle and permit other people through suspicion to turn it inside out, and destroy the drink and break the vessels, and the only thing the prohibitionists have not taken from this the Mohammedan program is the "breath smeller," and that is what they will have to have before they can enforce prohibition.

Here is another example. If there is a theologian or a churchman in this house, I defy him to contradict this. Titian, who flourished in the latter part of the second century, less than two hundred years after Christ, organized a sect known as Ankratites and made prohibition his cardinal doctrine. He refused to administer anything but unfermented grape juice, in observing the Lord's supper. What was the result? Why, my friends, he was denounced and opposed and condemned in books written by St. Jerome and St. Augustine and St. Cyprian. I challenge successful contradiction. Yet these people want you to believe that they are leading the procession of the human race, the procession of progress. Why, bless your souls, they have turned their faces to the dark ages and their backs to the dawn. They get their doctrine and philosophy from Mohammed, not Christ. Prohibition is based upon force, not love. It depends upon jails and clubs and penitentiaries. Yes, prohibition is antagonistic to the divine order.

I have another reason, a concluding reason why I am against prohibition. Prohibition is the enemy of liberty, and I believe in liberty, not license. I do not believe in liberty to kill a man, but I do believe in liberty to take a drink. I do not care much for drink myself, but I want the right to drink whether I care to exercise it or not. Men who are despotic enough to tell you what you shall drink today, may tell you tomorrow what you shall think.

If you dismiss everyone of these arguments I have presented to you, I will still be an opponent of prohibition. Gibbon, the great historian, in his *Decline and Fall of the Roman Empire* said that in the days of the Caesars the forests and morasses of Germany were filled with a hardy race of men who despised life when separated from liberty. This noble sentiment was transmitted to their descendants and is today the proud heritage of every man, in whose pulsing veins there flows a drop of Teutonic blood. This sentiment, like a cloud by day and a pillar of fire by night led our brave ancestors of all races from the despotic lands of their birth, across trackless, storm tossed seas to the savage wilderness of Canada and America, which their genius and courage transformed into fruitful fields and made them a refuge for the oppressed of every clime. Here it is written, toil shall have its wage, and honor, and the humblest man stands level with the highest. Liberty is worth fighting for; is it worth defending, and in Canada you must stand for liberty. We make no distinction of race or nationality, to us, who worship at the shrine of freedom; it matters not in what spot beneath the stars you were born. It may have been amid the white cliffs of Dover, the hills of France, among the snow-capped peaks of Switzerland, among the vine-clad hills of Bingen on the Rhine, or in the Emerald Isle; but if you come to America, if you are in Canada, or the United States, and you are real men, and would as soon be oppressed as oppress other people, then are you one of God's noblemen and welcome to fight in this army of justice and liberty.

Human speech contains valuable and beautiful words. Mother, wife, love and home are words around which cluster pearls of joy—words that breathe a holy sentiment that lifts man from the sordid things of this earth to the noble and the sublime; but without liberty, love is a mockery; the home becomes a prison in which wife and mother lose half their charms.

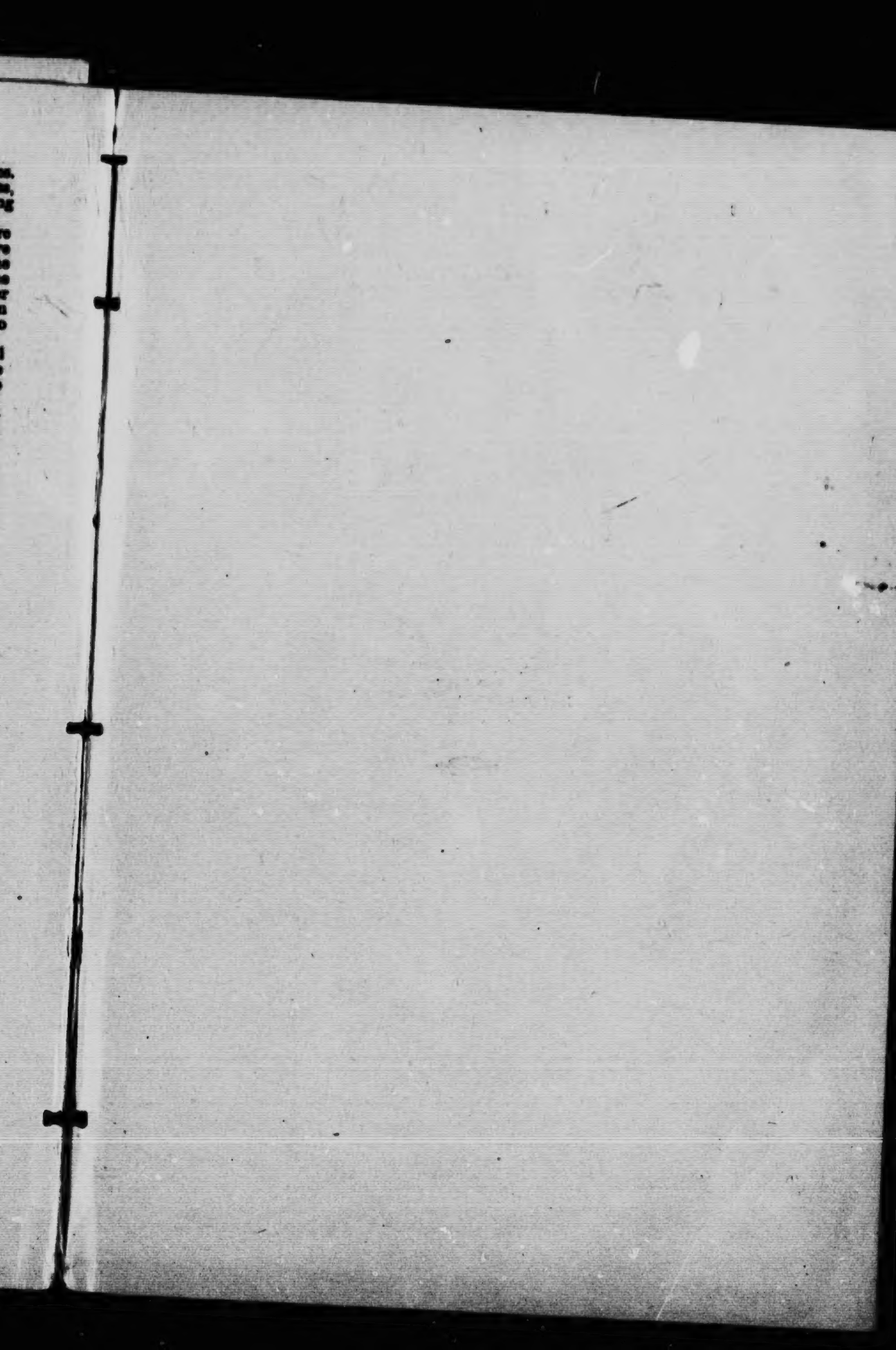
Liberty breathed upon Leonidas at Thermopole, and he wrote his name among the stars. She smiled upon Miltiades on the plains of Marathon, and the Persian hosts of oppression fled before his flashing sword like withered leaves before the northern blasts. She touched with magic wand the 13th century and there followed a new birth of the human race. She kissed the brow of the immortal bard of Avon and Shakespeare wrote words that will live until languages are dead and lips are dust. Liberty grasped the hand of Abraham Lincoln, and

he struck the shackles from the bruised and bleeding limbs of four million slaves. Liberty loosed the bonds that had bound the brave of all ages and Progress, Phoenix-like arose from her ashes of blighted hopes and bathed her glittering wings in the noon-day's sun.

Some people describe our civilisation as a commercial agent. They picture her standing in the marts of the world with the dollar mark blazing on her brave and beautiful brow. I reject that conception. I regard civilisation as the veritable Goddess of Liberty, and in my dreams I can see her leaning against the bright blue western sky holding aloft in one hand a flaming torch, in the other a drawn sword, while on her breast there gleams a star of fire and at her feet in fragments lie the chains of human slavery. And as I look, I feel constrained to exclaim:

"Oh white Goddess of justice, truth and liberty, upon thy breast fold sorrow's children, soothe the hurts of Fate, lift the down trodden, sustain the weak, but with thy hand of steel stay those who to thy sacred altars come to waste thy gifts of Freedom."

When the vote is counted on the night of January 5, and wires flash the verdict of kings, may we who turn our eyes towards Ottawa, the splendid capital of the Dominion of Canada—may we not see rising above this fair city the black flag of prohibition covered with skulls and cross-bones, emblematic of injustice, despotism and oppression, but may we see instead, floating in Heaven's breeze a snow white banner upon whose billowy folds are emblazoned one deathless word, Liberty, the word without which all other words are sounding brass and tinkling cymbals.



DR. W. S. CALVERT
REPORTER
613 KING EDWARD AVE., OTTAWA